

THE SHAKER MANIFESTO.

CONTENTS.

	PAGE.		PAGE.
"LOOK AT HOME."	145	JEWISH TESTIMONY OF CHRIST,	159
CUMBERED ABOUT MUCH SERVING,	145	TEACHINGS OF THE TALMUD,	159
THE ORDER OF SHAKERS, A PRIESTHOOD, NOT A SECT,	145	CREEDS,	160
PRETENSIONS,	147	THE RELIGIONS OF THE HEAD AND HEART,	161
IS SHAKERISM THE MILLENNIUM?	147	TIME'S CHANGER,	161
REPLY,	148	ENGLAND'S WICKED WARS,	162
WHAT MATTER,	149	SPIRITUALISM ONE HUNDRED YEARS AGO,	163
INFIDEL SOPHISTRY REBUKED,	150	SAD FACTS,	163
IT MAY BE YOUR TURN NEXT,	153	GRAND THOUGHTS FROM CONTEMPORARIES,	164
EDITORIAL:		HONESTY,	165
The Good Time Come,	154	MUSIC:	
A Monstrous Hypocrisy,	154	The True Shepherd's Voice	166
EDITORIAL NOTES,	155	THE MODERN CHURCH'S INVITATION,	167
THE CHILDREN'S GROTTO,	156	DANIELITES,	167
SOCIETY RECORD,	157	SANITARY THOUGHTS,	167
BOOK TABLE,	157	THE THEOLOGIAN AND GENERAL—WHICH IS RIGHT,	168
AGRICULTURAL,	158	JOSH BILLINGS' PHILOSOPHY,	168

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"LOOK AT HOME."

Should you feel inclined to censure
Faults you may in others view,
Ask your own heart, ere you venture,
If that has not failing, too.

Let not friendly vows be broken,
Rather strive a friend to gain;
Many a word in anger spoken
Finds its passage back again.

Do not, then, in idle pleasure,
Trifle with a brother's fame;
Guard it as a valued treasure,
Sacred as your own good name.

Do not form opinions blindly,
Hastiness to trouble tends;
Those of whom we've thought unkindly
Off become our warmest friends.

CUMBERED ABOUT MUCH SERVING.

Christ never asks of us such busy labor
As leaves no time for *resting at his feet*;
The waiting attitude of expectation
He oft-times counts a service most complete.

He sometimes wants our ear—our rapt attention—

That he some sweetest secret may impart;
'Tis always in the time of deepest silence
That heart finds deepest fellowship with heart.

We sometimes wonder why our Lord doth place us
Within a sphere so narrow, so obscure,

That nothing we call *work* can find an entrance;

There's only room to suffer—to endure.

Well, God loves patience! Souls that dwell
In stillness,
Doing the *little things or resting quite*,
May just as perfectly fulfill their mission,
Be just as useful in the Father's sight,

As they who grapple with some giant evil,
Clearing a path that every eye may see!
Our Saviour cares for *cheerful acquiescence*,
Rather than for a *busy ministry*.

And yet he does love service, where 'tis given

By grateful love that clothes itself in deed;

But work that's done beneath the scourge of duty,

Be sure to such he gives but little heed.

Then seek to please him, whatso'er he bids thee!

Whether to do, to suffer, to lie still!

'Twill matter little by what path he led us
If in it all we sought to do his will!

THE ORDER OF SHAKERS, A PRIESTHOOD, NOT A SECT.

DANIEL FRAZER.

Every act of this priesthood should represent a divine motive, and be outwardly illustrative of hygienic and moral law.

How much the spirits in prison (those who have done wrong to themselves and to

the neighbors) need help as such a priesthood can render, I am not prepared to say. But if there is another planet in all the wide beyond, whose inhabitants present so seething a mass of physiological and moral impurity as ours does, I would send every soul of them, the dyspepsia, the cholera, the small-pox or the itch; and carry them all off, or leave them so busy scratching themselves, as to utterly preclude the possibility of scratching any thing out of their neighbors.

The thoughts of many indwellers of clay do not, practically, extend much beyond their own mole-hill. Those who see the ages as they roll, *their* thoughts are more dignified. They see that the time allotted, and all the troubles assigned to man, are but brief, educational opportunities, preparatory to a life of higher aims, and nobler purposes. And that there will be those who will rise into the higher life, and being clothed with a divine humanity, form a priesthood, whose presence will say: "Peace, be still, ye elements of human trouble." At first, it will be traduced; but the never-dying afflatus flowing through them, from the "Throne of Eternal Brightness," will, in succeeding generations, call forth forms of love, beauty, peace and good will. Even the hems of their garments will be curative; and the sweetness of their spirits will *catalyze* into harmony, even devils.

Chemists know that there are substances that by mere contact arrest decomposition. And again, there are substances, which, when put in contact with another certain substance, will change its chemical character, and yet themselves remain unchanged and undiminished.

That divinely vitalized beings possess a corresponding power I have not the smallest doubt; indeed, I have the most undoubted assurance that all such, whether in or out of the body, possess that power. Jesus Christ expressed the same idea: "Ye are the salt of the earth;" but if the salt loses its ability to cure by contact, it will be thrown out to be trodden under foot. The salt of Judea was a very poor article, and had to be kept under certain conditions to be worth any thing. Hence this figure was ex-

ceedingly appropriate to all his disciples: "Watch and pray," lest ye lose your power. No doubt Jesus often retired, to pray that he might be able to keep from evil those whom the Father had given Him.

If society can be so far cured, as to do justice to all its members in the matter of giving an equal chance for a start, and a run in the race of life, and give over killing one another, it will be satisfactory as a beginning.

Musing on the state of humanity, my thoughts have run thus: Is it possible, will the time ever come when society will rise above its own history — cease to repeat itself? Have the common forces of our nature, which in all ages with unerring exactitude, have given the same radical features to all modifications of human society, the power to do otherwise than they have done? The response is, "history will continue to repeat itself, till a superior force within and without will, to the troubled elements of our lower life, say, "Peace be still."

At present, society is wisely let alone, to discover and solve her own problems. Evils will certainly increase, for it is their nature to reproduce, incarnate, and make themselves felt.

Should a few of the spirits of what are called the dark ages, visit us, and compare notes, they would declare that our civilization is all alive with troubles. Hence, I have been for some years inclining to the opinion, that the time is already on the wing, when Shaker institutions will become a necessity in the earth. Our ORDER is not exclusively for those who are its members; but also others — to be a priesthood to them — to change humanity into peace; to assist in introducing the crowning civilization of the ages; and finally help to wind up the terrestrial destiny of man; thus fulfilling the prophetic sentiment of Berkley:

"Westward the course of empire takes its way.
The first four acts already past;
The fifth will end the drama with the day —
Time's noblest offering is the last."

Shallow men believe in luck and circumstance; strong men believe in cause and effect.

PRENTISSIANA.

THEOLOGY BOILED DOWN.

"Let us make man" of our birthright inheritance the germ of the ETERNAL DUAD; let us make man, male and female, in the likeness of GOD.

The germ, our highest, holiest aspiration, must germinate and be diligently nurtured by holding the lower law influences in subordination to the germ.

Our knowledge of God and of all thereunto appertaining, is and will be in proportion to the growth of the germ.

RELIGION vs. SCIENCE.

To primordial man, religion and science are antipodes. As, by slow and toilsome processes, humanity revolves, religion and science meet and embrace each other.

Bigot and infidel, with expanded views of God and humanity — of God in humanity — meet, and like kindred drops, mingle into one.

The day dawns; the day star is rising; darkness shall flee away. Love must govern the world.

IS SHAKERISM THE MILLENNIUM?

Dear Brethren, Lomas, Myrick, Dibble, Evans, and all other writers in the sparkling MANIFESTO:

"All ye who have the hope of the millennium, please answer me through the MANIFESTO some questions which I will now ask you; not in a captious spirit, but in the name of reason, and all that is good, great and holy.

1. Is it possible for Shakerism to redeem the world and bring the millennium in any general sense, so that order, harmony, peace, prosperity, common property, and all the concomitants of brotherly love shall prevail throughout the whole world? Are you the Christ or do we look for another?

If it is not possible for communism to exist for any length of time outside of the doctrine and practice of celibacy, and if Shakerism is indebted for its existence more to the training and tutorage of the young

and unconverted taken in from the outside world, than from those who flow into it through growth in grace or compulsions of the holy spirit; and if with both sources of supply, you are constantly dwindling through death and desertion, are we, well-wishers to the race, who are constantly praying "Thy kingdom come," to look for the whole millennium to come through you?

If so, what cheer?

If not, are we to look to some generative order of communism to multiply and replenish the world with a better stock of human beings who shall hate war and contention, and so fulfill the prophecy of beating the sword into plough shares?

Again: If there is any communism extant or yet to be developed that will bring the millennium, will not that be the one that shall maintain it? And if so, won't it have to be generative, self-sustaining, etc.?

Are not you Shakers to be considered the forerunners of the true order rather than the order itself? The John Baptists that shall precede the real Christ?

Is the generative act necessarily unholy any more than the act of eating — seeing that both acts are in and of themselves selfish, and therefore liable to perversion?

Are not all our faculties selfish in their action, each in its own sphere of activity? Does not even benevolence seek its own gratification, and sometimes meet restraint?

Is it not possible for the people of Oneida to be just as sincere, and as much inspired by all that is good and great, as you are?

If they take the wild horse of amative-ness, so essential to the life of men, and yet so destructive sometimes, and lasso him down to the halter, and there bridle and harness and train him into the divine (?) works of a scientific propagation, to the production of a more noble, human fruitage, are they not doing the noblest work possible to conceive of? And is not that even in the eyes of the God of all life and purity, a holier thing to do than to catch and mutilate him, and thereby compel him to live without the hope of reproduction — the loss of parentage — the love of offspring, one of the most unselfish, or rather one of the most selfish, and therefore the

most happyfying elements of the human soul?

Yours,

D. H. HAMILTON.

REPLY:—

BY GILES B. AVERY.

1. Relative to the question: "Can Shakers inaugurate the millennial dispensation as a universal phase of human evolution and experience?"

Our interrogator appears to anticipate that *only one* class of laborers, one kind of labor, and that of earthly type, is necessary to introduce the millennium demonstrably as though the jeweler should combine the task of miner, assayer, goldsmith and diamond-setter, or, as though the gospel minister should be taxed with the duties of civilization, including the clearing of land, agriculture, common school education, jurisprudence, political economy, sociology, and all the evolutions and minutiae of science; the handicrafts of art, the developments of the mental capacity, through literature, and the investigations of philosophy!

The biblical patriarch Jacob, in his dream of human evolution, saw a ladder reaching from earth to Heaven, representing steps of progress for human development; there must necessarily be laborers adapted and devoted to each step. Before the human family can be adapted to the millennial phase of life, it must first be elevated to the true order of the earthly life, the Adamic, at least they must accept, philosophically, and, until called, by perception and conviction, to a higher life, practically, the righteousness of the Noachian epoch. There are workers in the field of nature, striving to bring the human family into this righteousness, preparatory to a higher state of progress and development into the spiritual sphere—the millennial dispensation—the introduction of the Kingdom of Heaven upon earth. To those who feel a call of God, and are prepared to enter upon the labors of a millennial, spiritual, heavenly life, the doors are open, and all such are prepared for and invited to come into the courts of the inner temple—the millennium; none

others can recognize its advent, therefore it *never* can be instantaneously universal.

The Kingdom of Christ, pre-eminently, is *not* an earthly, but a heavenly inheritance: "My kingdom is not of this world," said Jesus Christ. It has its existence in souls who are willing to *rise out of* and *dwell above* the mere animal, passionate, generative plane of life; these, few or many, constitute the Christ revealed to earth's inhabitants in the present time; these inaugurate the millennium; and, though mankind look long and anxiously, they will never see any other.

2. Of Communism, as of individualism, there are two orders—earthly and heavenly. The first is obtained by a joining of individual, self interest, for a mutual gain to self, of all parties composing the community, but subject to division at the pleasure of the individual, each withdrawing his individual portion of the gain, at any desirable opportunity. The consecration of selfish gain to the individual, as to the commune *pro tem.*, on some plan of organization, is the only successful scheme upon which a mere earthly—worldly communism can succeed. On the contrary, a consecration of life's labors, interests, entire treasures and gains, indivisible and inviolate, to the service of God, and to the promulgation of the Gospel of Christ, and the dispensation of its charities, constitutes a communism of the heavenly order, which is but the outward manifestation of the internal relation; and *this alone* is the communism of the millennium. A growth or development of humanity toward its attainment will ever be gradual like the rising of the sun; it never can be instantaneous and evanescent, like the lightning flash, or the bursting of a meteor; all scriptural misinterpretations to the contrary notwithstanding.

3. "What Cheer toward the Millennium?" Why the fact, that in each and every human being there is an angelic nature, which, in its evolution, yearns for this phase of development. If the forerunner be so difficult to attain what would the reality be? Add to this the universal unrest and transitions of professors of religion of all denominations, multitudes going from one de-

nomination to another, and from that to spiritualism; from that to infidelity, and from this again to spiritualism.

4. To the reforms of the generative order mankind are to look for the salvation of mankind from those debasing and dissoluting habits and diseases that threaten the destruction of the human race from the face of the earth, and to the subsequent reproductions of this reformed humanity for a conservation of the race from oblivion. Generation peoples the earth plane; but it is a death to the generative, worldly life—*regeneration*—that people the heavens! "He that saveth his life"—(the generative, selfish worldly life) "shall lose it—(the heavenly life), "but he that loseth his life—(the worldly generative, fleshly life) "for my sake and the Gospel's, shall find it"—(the new regenerated life) "unto life eternal"—Christ!

5. The Shaker church is by *no means* the "forerunner of the true Order, rather than the order itself." The "forerunner" to which our querist refers, is the reform of generation and worldly society. If the forerunner be so difficult to attain, what would the reality be? The Shaker organization is the order of the millennium itself, 'like a grain of mustard seed,' which is to grow unto a tree so that "in its branches shall rest fowl of every wing." It is the "harvest of the world."

6. Concerning "the holiness of the generative act," as our querist expresses it: That alone is holy which is wholly and entirely devoted and consecrated to a Godly use, for that is the meaning of holiness. Were it possible for generation to be divested of all selfishness and lust—performed agreeably to the laws of God in nature, it would be in its sphere and place, but would not, and could not elevate man above the *perfected, earthly, animal plane*. The angel in man—his *soul's evolution* and development must still be pending. The "training of the wild horse of amateness" is a goodly and important work of reform for the earthly Adamic man, and those engaged therein, sincerely and honestly, may be inspired by spirits in the generative life; but as the physical body is *inferior* to the soul, even as

the casket is inferior to the jewel it contains; as the sowing, though proper in its time and place, is less glorious than the harvest, so the earthly millennium, or the state of reformed, earthly, animal nature and life, must always be a *lower plane condition* than the inheritance in that "kingdom which is *not* of this world."

7. The spiritual "emasculations" which fit souls for the Kingdom of God are *never* "compulsory," nor do they unsex the subject, except in relation to those elements that are earthly, sensual and devilish! "In Christ there is neither male nor female" generatively; but regeneratively there is both male and female in all the tenderness, loveableness and affection of the angels of God, and they will be the progenitors of a spiritual off-spring to fill the Heavens for multitude. "Neither let the eunuch say, behold, I am a dry tree." "For more are the children of the desolate than the married wife, saith the Lord."—Isa. lvi, 3, and liv, 1.

Shakers, N. Y.

WHAT MATTER.

What matter, friend, though you and I

May sow, and others gather?

We build, and others occupy,

Each laboring for the other.

What though we toil from sun to sun,

And men forget to flatter

The noblest work our hands have done—

If God approve, what matter?

What matter though we sow in tears,

And crops fail at the reaping;

What though the fruit of patient years

Fast perish in our keeping;

Upon our hoarded treasure, floods

Arise and tempests gather—

If faith beholds beyond the clouds

A clear sky, what matter?

What matter though our castles fall,

And disappear while building;

Though strange handwriting on the wall

Flame out amid the gilding;

Though every idol of the heart

The hand of death may shatter;

Though hopes decay and friends depart—

If heaven be ours, what matter?

"From time immemorial it has been, and still is, the folly of the world to crucify its Saviours, and deify its destroyers."

INFIDEL SOPHISTRY REBUKED.

"The fool hath said in his heart there is no God"—Psalm 53, 1.

FRIEND:—It seems there were plenty of infidels in the days of the Psalmist, as he complains often and mournfully of being perplexed by the taunting question: "Where is thy God?" I had thought I would not trouble you further, until I saw Underwood's argument, which he used in the Scranton debate. Yours and his being so far short of sound reason, and so misleading, I have concluded to briefly notice them. You think I have "not made a point for Shaker celibacy." I admit the impossibility of making a favorable point for any who are swallowed up in sexual animalism, as most of the world now are. They are like moles working away under ground, and know nothing of the bright sunshine above them. My first duty to you is not to make a point for celibacy, but to convince you of an immortal part and immortal life; failing in this, I know, so far as you are concerned, all my efforts will be labor lost; but I trust it may save others from being drawn into the maelstrom in which you seem to be engulfed. I think you honest, but lacking in education. This is strikingly manifest in your asserting that the thinking being within you is merely a portion of your body, though you afterward contradict this by saying your thinking being was not in a tub-mixture. You say that "thought is the result of certain organic combinations of matter and molecular action." If these molecules were not in the tub-mixture, whence came they? You are very correct in saying the power of thought was not in the tub-mixture of which your body is composed, because in its formation no other matter was added, but there was a thinking power added which was not in the tub of matter. If you had known that it was the uniform testimony of all the great philosophers and deep thinkers that ever lived, that thought was the attribute of spirit, but not of matter, your cool, self-assuring positivity would have yielded to a modest doubt respecting the truth of your position in saying dogmat-

ically, that "thought is merely a movement of the molecules of the brain." Now, remember these atoms were in the tub-mixture—why did they not think then? Did a mere change of position give them the power of thought? Do these molecules move upward to have high thoughts, and downward to have low thoughts, and backward to think wrong, and forward to think right? Further, do the molecules act of themselves, or is there some other power which causes them to think? Were you a logician, I would call you back to a reconsideration of most of your postulates, which are as defective as the one under consideration. Does your intelligence and knowledge increase by the tumbling together of a thimbleful of molecules? Are the little corpuscles or atoms of matter which form the molecules independent in their actions when they take a notion to think? When passion demands and your judgment objects, saying no, on which side are the molecules? Are they both objecting and agreeing, saying, "I will not consent consented?" Or is there not a judge within to approve or condemn, besides the passions or atoms? What is it that causes compunction? Is it the liver, stomach, lungs or heart, or is it a little phosphorous or electricity? You surely can now see that your position is untenable. You confess this much by saying, "It is true mind was not in the tub-mixture." You acknowledge you have a mind. Whence came it? I pass over all your hads and ifs as containing nothing germane to the subject of mind, as you now cannot fail to see the dilemma in which you have placed yourself. You say, "If there is an existence superior to man I am ready to believe. If you or any person will give me a single proof of it." I gave you proof *a posteriori*, which is the most sure and correct mode of reasoning, but it seems you did not comprehend it. I will try to make it more clear before I get through. You say, "I am not too proud to be converted." Will you compel me to think you are too dull? You say, "I feel accountable to myself." Which part of you is it that feels accountable to some other part?

What part? Now look at it: Is it not the animal material part that is accountable to

the mental or spiritual being within? Or do the eyes feel accountable to the ears? How must we understand you, if it is not the outer self that is accountable to the inner self. You cannot help seeing and knowing that matter cannot be accountable to matter; hence you have acknowledged your spiritual being in saying you are accountable to yourself. Again, you are mistaken in saying that animals think as we do. The difference is this: The former act without deliberation or reason, being governed by the laws of instinct. All they learn from man is from the external, while man deliberates, reasons and learns almost wholly from within, by the operation of the infinite mind on his intellect and higher consciousness; from this source comes his increased intelligence, while animals progress not. The magpie builds her nest now just as the first magpie did. Fixed laws govern all but men, who alone is a progressive creature. You say you want proof. Are these evidences insufficient? But you believe particles of matter think, without a particle of proof. Of this, proof is impossible in any direction—a *posteriori* or *a priori*. Still you believe this easily, while you "fight shy" of all evidence going to prove mental, soul or spiritual existence. You should strive to be consistent. Now please stand up while I again give you my proofs of a higher existence than man. Listen attentively, a *priori* reasoning is from cause to effect, while a *posteriori* reasoning is from effect to cause. In either case the judgments must be palpable and indisputable or the reasoning will be vain. Assertion is at no time reason. Yours is incumbered with too many of these. First, let me question you. Will you agree that no effect can equal the cause? Yes. Is man, as we find him, body and mind, an effect? Yes; he did not cause his existence. Then if he did not cause his existence, that cause was greater than man? Yes. Now, is there any thing in the arcanum of nature greater than man? No. Well, then, it logically follows beyond cavil that there is an intelligent cause of his existence above and distinct from nature. I call that cause by the name God; you may call it by what name you please. Still unsatisfied, you ask

me, did not man arise out of nature? Answer—His body is of nature; his mind of God. If it did arise the course of the rising was God. You can now be seated. Was not the Psalmist right in saying "The fool saith in his heart there is no God?" I now with you stop abruptly, as I wish to show up the sophistry of Brother Underwood's reasoning. He and Evans, his antagonist, both seem drifted out to sea without chart or compass. Persons who both affirm and deny the same thing of a proposition vitiate their whole line of argument. This is more particularly the case with Underwood than with his opponent. He starts well by the enunciation of a Spencerian truth—"All change is due to an absolute self-existent substance, the nature of which is inscrutable." He could not mean matter, for matter is not inscrutable. He must have reference to Spencer's and Tyndall's unknowable force or power behind nature, which we call God.

But he goes on and affirms that "matter and force are not two separate entities, but are simply two aspects of the same thing." This postulate violates the canon of logic which demands that "every proposition which is not self-evident be analyzed and reduced to its simplest elements, and made clear before the synthetic process begins." Both of these gentlemen frequently violate this, with other canons of logic in their arguments, which render them reliable. Now if matter and force are only different aspects of the same thing—he must mean matter at rest and matter in motion—hence we have no use for the term "force," but herein is involved a contradiction; for he has told us that all change in matter was due to an inscrutable substance in nature which must be different from matter. His adding, "No force without matter—no matter without force," is, according to his own definition, simply saying, no matter without matter. But he blunders along, as one false position requires another false position to sustain it. Not recognizing mind force, he goes on to affirm that "intelligence is a form of force." Thus runs his logic:

First supposition — Force is an aspect of matter.

Second supmption — Intelligence is a form of force.

Ergo—Intelligence is a form of the aspect of matter. Such logic for a teacher! But any thing to deny an intelligent power above nature. Now, Underwood, please stand up till I question you. First—What kind of matter is force? Answer—I said it was an aspect of matter. Well, then, it is an appearance of matter; that is, matter and force are two appearances of the same thing! Well, then, if matter is rough or smooth, or black or white, it is different aspects of the same thing. Then intelligence is a form of the same thing. When an otherwise intelligent mind is driven to such a corner in defending the no-God idea one cannot help exclaiming that the Psalmist spoke a high truth when he said, "The fool sayeth in his heart there is no God." Now let us return to the "inscrutable substance" that causes all change in matter. I ask, Is that inscrutable substance intelligent? Yes. Is the matter which it changes intelligent? No. Well then that inscrutable substance is not matter. It follows then that nature or matter is subordinate to this changing power which you call cause, and we call God. So then confess that God exists, seeing your arguments establish the fact, contrary to what you intended. Now it is evident and not to be disputed that this infinite intelligent force operates on the mind and consciousness of man, increasing his knowledge and giving mind power, and this power which fills immensity we most properly call God. This conclusion, it seems to me, is irresistible. Again you say, "Mind is disappearing." How? It is reappearing much faster than it is disappearing. Please tell me what mind is, as you acknowledge a distinction between it and matter? Is it conditioned or unconditioned, an extended or unextended substance? Answer—Well, I hardly know; to be honest, I cannot tell. Can you? Certainly. It is the spirit entity that inhabits your clay house. You ask: Can this be demonstrated? Certainly. Matter we have agreed cannot think. Mind thinks within you, therefore it is a distinct entity from matter. This entity we call spirit. To concede, as we do, that mind is

greater than matter, and then say it was the product of nature, would be making the effect greater than the cause, which is impossible; and as this cannot be, it follows that a greater cause than either nature or man gave mind to him; as said, this cause we call God. There is no escaping this conclusion. Again, Underwood says, after portraying the evils that are in the world: "Infinite power could remove evil. Infinite goodness would do it, but evil exists; then there is a lack of either goodness or power, therefore an infinite God can not exist." Thus he supposes he has proved the non-existence of God to a demonstration. But the sophistry is easily exposed. It is simply saying that if God does not remove or retain what I think should be removed or retained, then there is no God. Ignorant presumption! As though his finite sense of right and wrong, good and evil, should be the rule for the infinite mind of the universe! All evil originates with man, who, in order to progression, is created with free agency. If he could not deviate from the breath of goodness he could no more progress than a block of wood or stone. If all mankind would so govern themselves as to be moved only by the attribute of goodness there would be no suffering in any quarter of the globe. Why did he not say at once, if God is good and all powerful, why did He not make me a perfect and good man? Why did He not make me God, equal in goodness with Himself? And why does He allow me to stump my toe, or cheat my neighbor, or go astray in any thing? If He does not do all this, but leaves me to take care of myself, then "an infinite God cannot exist." Is it not the fool that sayeth in his heart "there is no God?" The Fetish who bows down before the orb of day in worshipful veneration, with his mind extended beyond to the Author and Cause of the luminary, acts with much more sense and wisdom than the learned infidel who denies the existence of such cause. Let it be noted that I am not contending for an anthropomorphic Deity, not for one who would require a hole like the Mammoth Cave for an entrance, nor for the pantheist's personal infinite — a personal infinite is a contradiction — a personal infi-

ity is impossible. The pantheist is as senseless as the atheist, and much more so than the theist who gives a human form to the Deity. He mistakes the shadow for the substance. And while he can easily perceive that his finite mind is distinct from the matter of his body, he is inconsistent and foolish enough to affirm that the shadow is a component part of the infinite mind, when he denies the same of his own mind and body! It is no more the case with the infinite mind than his own shadow is a part of his body; but thus the pantheist lives all his life in a contradiction. Could he look upon all matter as a mere shadow, which it is, when compared with mind, his difficulties would all be removed. For when this fleeting shadow passes from us, and the soul is free, it is not then a world of matter we shall live in, but a world of mind, for matter is no more obstruction to spirit movement than a shadow is to our bodily movement. Then we shall have exchanged the shadow for the substance. Whoever claims that a part of the infinite mind is insensate matter is as insane as the man who would say his nose or great toe was a part of the finite intelligent Ego within him, or that the spittle from his mouth had been a part of his soul which he was now spitting out! If we know, as I contend we do, and as I have demonstrated, that we have a spirit entity or Ego within us, which is distinct from the matter of our body, we may then know that the universal over-soul or Ego of the universe, the infinite mind, is distinct from matter, and by law directs and governs it, as he, by our finite spirit, directs us. It is not rational nor sensible to declare that matter is a part of the infinite mind because we cannot see how infinity can be infinity without including the shadow with the substance. I repeat, matter cannot be a part of the infinite mind any more than our fingers and toes can be a part of the finite mind. The two are distinct, matter is ever changing, but the infinite mind is changeless, always existing from everlasting and always perfect. It is said by a late writer, that the Bible teaches a personal God. It also teaches an infinite God. The personal God is simply a person through and by whom the attributes of

Deity are most conspicuously manifested to the world. This is "God manifest in the flesh," and it is, then, both safe and our duty to look to this light and obey it, because he will never see the infinite wholeness, neither in time nor eternity. The finite will never comprehend the infinite. Among all who ever walked on this planet, Christ was the person who manifested the greatest fulness of the attributes of Deity — was the first to call him *Father*. He was the manifestation of God to the world. To Him, then, we may safely look, and if the infinite mind has through and by Him established an order whereby we may likewise be brought into the same harmony and relation to God that He attained to, then we should look to that order, and blend with it. Any other course is senseless and suicidal.

H. L. EADS.

IT MAY BE YOUR TURN NEXT.

Judge not too harshly, oh, my friend!

Of him your fellow man,
But draw the veil of charity
About him if you can.

He once was called an honest man,
Before some trial vexed —
He stepped from out the narrow way —
It may be your turn next.

Fainting upon the great highway
A suffering soul doth lie;
Go staunch his wounds and quench his
thirst,
Nor pass him idly by.
God will not brook the swift excuse,
The thoughtless vain pretext,
A fellow-mortal bites the dust —
It may be your turn next.

You heard, one day, a single word
Against a person's name;
Oh, bear it not from door to door
To further hurt his fame.
If you're the man you claim to be,
Remember then, the text,
To "Speak no evil," true or false —
It may be your turn next.

The world is bad enough, we own,
And may need still more light;
Yet, with true love to all, may be
Help in the cause of Right.
Lift up the sinful and the weak,
The soul by care perplexed,
Well knowing that to drink the gall,
It may be your turn next.

Editorial.

THE GOOD TIME COME.

Never before did "the good time coming" appear so near as now. It is even at our doors—it has entered the tabernacle of human hearts—and we see eye to eye as never before, that *the life of Christ is the only genuine Christianity*. Creeds, which have hindered the dawn of this religious liberty—to think and to know this great truth—are at a very great discount, almost on a par with the chaff of the most bigoted sectarianism. Accepting *the life* of the great Christian founder as the main and only important feature of the Christian religion, the worse than superstitious error of "Jesus dying on Calvary for the sins of the people," will be dispelled. He died for us, truly, but He died unto a worldly, fleshly, sinful nature, long before His sufferings upon the triangular erection. He died in defense of principles which must be accepted and lived in order to be a Christian. He was crucified unto physical death, rather than prove unfaithful to His conscientious dictates—the will of His Father. In the death of Jesus, we learn the important lesson of dying in defense of the right, rather than to live contrary to the will of God. Herein was the only good determined by His cruel death. But in that beautiful life—that loving, peaceable, unretaliating, unselfish and virgin-pure *life*—herein was and is the essence and spirit of His mission—herein we have an elder brother, a noble, leading exemplar of how we must live to be Christians, His disciples, His follow-

ers. Now is the good time come to all who espouse this truth, and acknowledge,

"Tis not the wide phylactery,
Nor stubborn fast, nor stated prayers
That make us saints; we judge a tree
By what it bears.
And when a man can live apart
From works, on theologic trust,
I know the blood about his heart
Is dry as dust."

The religious institutions, the world over, demand fruits as evidences of our beliefs, and the correctness of our creeds is determined by the quality, purity and unselfishness of our lives as illustrated in every day behavior. With this demand active, the world is growing better; in fact was never nearly so good before. The good time has come, and reason and the religion of common, good sense, prevails over the unchristian creeds which ignored the brilliant efficacy of living Christ's life, while they clung with unfruitful hopes to a useless and cruel death. *Life*, the life of Christ, has conquered *death*; and never in the future, can error spread its direful influences upon the religious feelings of the people, that they ever more will choose *death* rather than *life*. For this good time come, so actually and extensively, let us all be truly grateful. ☆

A MONSTROUS HYPOCRISY.

It is pretty generally understood that Shaker testimony is diametrically opposed to the mingling of churchal affairs with state matters. As evidences of our good faith in this desirable and necessary opposition, we have ever declined to enter political arenas, or to express by our votes any preferences for political aspirants; or to accept proffered political positions with

their honors and emoluments. We believe, with Jesus, in rendering unto worldly governments their dues; and in being ever more faithful to keep God's tributes, due from us, separate and uncontaminated from the policies of state. Hence, we are opposed to the thousands of military post chaplains, chaplains of legislative bodies, and chaplains of regiments in the Burgess or national guard. We have a Christian testimony against, and horror of, any chaplain who professes Jesus Christ, who yet believes in war, retaliation, the maiming of human lives or the spilling of human blood under any circumstances. Under Judaism such detestable officials and disgraceful cormorants, under pay of the devil and perverted treasuries, might with some reasonable excuses occupy; but a minister occupying a position where duty compels the dispensations of the New Testament, in which the forgiveness of sins and love of enemies is so abundantly taught, yet who suborn themselves for lucre to the teaching of forgiveness of enemies, but not until after they have killed them, is a most disgraceful hypocrisy! Gen. Schofield, at West Point, lately bore valuable evidence against such frauds as military chaplains, when he disclaimed that they ever taught any "such foolishness as unretaliation!" "The New Testament teaches such a doctrine," retorted the General, "but we teach no such foolishness here!" and this is true with the entire state governments the world over. We therefore enter a loud, living and eternal protest against such abominable hypocrites as chaplains, who, under Christian colors, plead ex-

cuses for, or who encourage war. Tell us not our protests are in vain; for the good, true, and best sense of the entire people are with us, and will yet effectually rid the country of such Jesuitical hypocrisy. It is a most disgraceful perversion of the high calling of a Christian minister to mingle his voice as such, where common sense teaches the hypocrisy and sacrilege of his prayers. We plead with governments of state to dismiss all such, and in the interim of such action by the government, we invite every such chaplain professing Christ, to immediately resign. ☆

EDITORIAL NOTES.

PROVIDENTIAL WORKINGS.

Only a few years since, and there went up from all over the lands, the dreadful howls and disturbing commotions of religious controversies. Nothing engendered more bitterness of feeling nor reprehensible vituperation. To-day men love their fellows too well, to quarrel with them over matters about which each has the right to enjoy freedom of opinion and conscience, so long as no infringement occurs upon the civil or religious rights of others. And yet this grand change from bitterly waged, religious (?) crusades, to peaceful, golden-ruled courtsey, has come, and come to stay. Ask men "how all this has happened?" "What has been the cause of the great, good change?" None can give a definite answer, commensurate to the occasion. But we know that the "powers of the world to come" have been busy — the angels are nearer to-day

than ever, and the time being ripe for their labor, "the day-star has arisen, the morning dawns; the sun, in full meridian splendor, will certainly appear. Let us work with the angels. Said the good man: "My Father worketh hitherto; and I work."

THE SPIRIT OF OUR JULY NUMBER.

By a careful perusal of our present issue it will appear to the candid reader fruitful with hope and confidence in our loving parentage, Father and Mother God, and the continued growth of love to our fellow beings. The cogent and liberal feelings exhibited by our brethren are worthy of notice. Although Elder Eads is determined the infidels shall have a God, yet he is very kind hearted about his compulsions we know. Read Bright's and Beecher's remarks. Consider the tribute to Jesus paid by our liberal brethren, the Hebrews; and the "Teachings of The Talmud." In "Creeds" we find exhibited a very pretty spirit; and we get some important lessons from "Religions of Head and Heart." The epitome of "The Wisdom of Contemporaries" will give all more love, and better opinion of mankind's leaders of thought. Don't fail to learn "THE TRUE SHEPHERD'S VOICE," and sing it with us on second Sunday in July. We have endeavored to present a good number. The verdict we leave with our intelligent readers.

Bishop Bedell says that, if ministers would only speak the truth in funeral sermons, the demand for such discourses would be rapidly diminished. It would be a bold man who should undertake the experiment.

The Children's Grotto.

THE VIRGIN TREE.

GRANVILLE T. SPROAT.

Among the north-western tribes of American Indians, I once witnessed a very interesting ceremony, called "*Wahbiskah Metig*" or the "Test of the Virgin Tree." It was in the month of May, which the Indians call the "moon of flowers," that this festival was celebrated. The place selected was a beautiful plain, in the center of which was a large tree, called, in honor of the occasion, the "Virgin Tree." This tree was decorated with wreaths of pure, white flowers, woven, on the morning of the festival, by the maidens of the tribe.

On the morning of the day, all the village band assembled and seated themselves around the tree, while the maidens of the tribe danced around it in quick and uniform succession, singing the song of the White Spirits, which may be translated thus:

"I bear a gift of purity;
I bear a gift from White Spirits to me;
I bear a gift from the Virgin Tree."

While singing this song, the maiden reached forth her hand and touched the tree, and taking from it a wreath of white flowers, placed it on her head. She then turned to the assembly and waited for a response from them, which was this: "It is yours! it is yours! the gift of the White Spirit is yours!" If any one in the assembly failed to respond to these words, he was called forth, questioned, and then made to confront the maiden and bear witness to her want of chastity. If this could be proved, she was stripped of her crown of white flowers, and expelled from the band of Vestals; nor could she be admitted, until after several months of fasting and purification, among the band of worshipers that worshiped in the Great Open Lodge of Worship, before the Great Spirit.

Come to the Virgin Tree!
Ye Vestals, one and all!
Come, for pure spirits from the skies
Are sending forth their call.

"Come forth! come forth!" they cry,
 "And join the Heaven-crowned throng!
 Come, let your hearts and voices join,
 And sing the Vestal song."

Come to the Virgin Tree!
 The place is holy ground,
 Here peace, and joy, and gentle love
 From heavenly spheres are found.
 No darkness gathers here —
 Light beams from worlds above;
 Pure are the spirits waiting here
 To bless us with their love.

Come to the Virgin Tree!
 Let no unhallowed feet
 Approach this tree of purity
 Where Heavenly spirits meet!
 Let no base, wanton fires
 Burn in the Vestal's breast,
 Upon whose consecrated brow
 The sacred crown shall rest!

Come to the Virgin Tree!
 Around it, bending down,
 The radiant ones draw near to bless
 The Vestals, with their crown.
 They bless from spheres above,
 The crown of purity;
 Oh! with what love they gather here,
 Around the Virgin Tree!

Canaan, N. Y.

Society Record.

PASSED TO THE BETTER LAND,

From Shakers, N. Y., May 31, MARTHA
 PHELPS BATES, aged 77 years.

From Canaan, N. Y., June 6, DANIEL
 SIZER, aged 76.

From Harvard, Mass., June 12, HELEN H.
 HALL, aged 24

From Union Village, O., June 13, JOHN
 FOLTZ, aged 65 years.

The Central Ministry leave Mt. Lebanon
 for an extended visit to Eastern Societies, on
 Aug. 11.

We cannot make men unworldly by crying down their daily work as of no spiritual importance, and contrasting it with "religious" duties. What they need is the presence of Christian motives, to act in every thing for the glory of God, and whatever they do, "do it heartily as unto the Lord." Under the inspiration of this motive, a man may be just as religious in managing a railroad, in planting crops, or in making brooms, as in preaching and praying. Indeed, all honest work, done with Christian motives, is a sort of prayer, and is an essential means of grace. — *The Methodist*.

Book Table.

"MORE AND MORE"

Still come pouring from the press of I. K. FUNK & Co., Nos. 10 and 12 Dey street, New York. Continued volumes of *Knight's* unequalled *History of England*, at only 30 cents a volume. Besides, these enterprising publishers are doing a most commendable work of reissuing, with new type, some of the most valuable books ever published in both the old and new world, and at fabulously low prices. We urge our readers to send, with our compliments and get a catalogue of the books and rates already issued, and judge if what we have heretofore said respecting the above firm is not true.

"SCIENCE IN STORY."

This is the title of a profusely illustrated volume, intended to teach youth and children correct PHYSIOLOGICAL TRUTHS. The story connects a mischievous monkey with a household, where a doctor's page is taking some excellent lessons upon the human frame, causes and effects of health and disease, etc., and one is tempted to laugh and grow fat while unconsciously getting most desirable information upon health matters. Moreover, it is a safe book to put into the hands of young people, inspiring in them a desire to shun bad habits, the necessity of medicine, and to keep the living temple healthful and clean. It is issued in five small books, or the same combined in one large volume. By *The Murray Hill Pub. Co.*, New York city. Parents would do well to get a sample book.

THE GOLDEN DAYS is a weekly paper printed in Philadelphia, Pa., by the publisher of "*Saturday Night*," and is carefully prepared for boys' and girls' recreation and information. Unlike the majority of periodicals issued specially for young people, it is remarkably free from foolishness and food to excite the already too wide awake passions, and while interesting the young mind, is ingeniously weaving a web of useful facts, figures and information, to be

highly appreciated after many days." The religious feelings are fostered in a proper department, while "Uncle Will" seems to have an unfathomable fund of knowledge in scientific facts to impart. The paper must be popular, and will do much good, displacing much trashy literature so frequently falling into youthful hands and heads. It is fully illustrated. John Ever-son, Publisher, Philadelphia, Pa.

Agricultural.

A CONNECTICUT Dairyman, who has been experimenting with turnips as food for cows, thinks they are worth twenty-five cents a bushel. There was no saving in the amount of hay consumed, but they increased the flow of milk, and were an aid to the digestion of hay and other dry fodder. European experimenters have come to the same conclusion.

HOW TO ESTIMATE CROPS PER ACRE.—Place together four light sticks, measuring exactly a foot square inside, and with this measure walk into the field and select a spot of fair average yield, and lower the frame square over as many heads as it will enclose, and shell out the heads thus inclosed carefully, and weigh the grain. It is fair to presume that the produce will be the 43,560th part of an acre's produce. To prove it, go through the field and make ten or twenty similar calculations, and estimate by the mean of the whole number of results. It will certainly enable a farmer to make a closer calculation of what a field can produce than he can by guessing.

BOX MEASURES.—Farmers and market gardeners will find a series of box measures very useful; and they will readily be made by any one who understands the two foot rule, and can handle the saw and the hammer. A box 16 by 16 1-3 inches square, and 8 inches deep, will contain a bushel, or 2150.4 cubic inches, each inch in depth holding one gallon.

A box 24 by 11 1-5 inches square, and 8 inches deep, will also contain a bushel, or 2150.4 cubic inches, each inch in depth holding one gallon.

A box 12 by 11 1-5 inches square, and 8 inches deep, will contain half a bushel, or 1075.2 cubic inches, each inch in depth holding half a gallon.

A box 8 by 8 1-4 inches square, and 8 inches deep, will contain half a peck, or 298.8 cubic inches. The gallon dry measure.

A box 4 by 4 inches square, and 4 1-5 inches deep, will contain one quart, or 67.2 cubic inches.

REVISED TABLE OF WEIGHTS.

Apples, dry.....	23	lbs. per bushel.
Barley.....	58	" "
Beans.....	60	" "
Beef.....	200	" per barrel.
".....	303	" per tierce.
Blue Grass Seed....	14	" per bushel.
Buckwheat.....	48	" "
Bran.....	20	" "
Castor Beans.....	46	" "
Clover Seed.....	60	" "
Coal.....	2240	" per ton.
Coal.....	80	" per bushel.
Corn shelled.....	56	" "
Corn on the ear.....	70	" "
Fish.....	200	" per barrel.
Flaxseed.....	56	" per bushel.
Flour.....	196	" per barrel.
Hemp Seed.....	44	" per bushel.
Lucerne.....	60	" "
Millet.....	48	" "
Oats.....	32	" "
Onions.....	52	" "
Peaches.....	32	" "
Pears.....	60	" "
Pork.....	200	" per barrel.
Potatoes.....	60	" per bushel.
Rye.....	56	" "
Salt, fine.....	55	" "
".....	280	" per barrel.
Salt, coarse.....	320	" "
".....	50	" per bushel.
Salt, sacks.....	14	" per sack.
Timothy Seed.....	45	" per bushel.
Wheat.....	60	" "

The weight, by law, of a few of the articles named, to a bushel is not uniform in all the States, and, therefore, may vary slightly from the above in some places.

It is customary in measuring coal, potatoes and like articles to "heap" the bushel, as it is called, and, in that case, five even pecks are about equal to one "heaped bushel."

JEWISH TESTIMONY OF CHRIST.

The late Mr. Noah, a Jew and a distinguished editor, of New York city, said:

"Jesus preached at all times, and in all places, in and out of the temple, with an eloquence such as no man has since possessed. Jesus was free from fanaticism; His was a quiet, subduing, retiring faith.

"He mingled with the poor, communed with the wretched, avoided the rich, and rebuked the vain-glorious. He sincerely believed His mission, courted no one; was pointed and severe in His denunciations. These are not the characteristics of an imposter; but, admitting that we give a different interpretation to His mission, when one hundred and fifty millions believe in His divinity, and we see around us abundant evidence of the happiness, good faith, mild government and liberal feelings which spring from His religion, what right has any one to call Him an imposter? — that religion which is calculated to make mankind happy cannot be a false one."

Dr. Raphael, a profound scholar and eloquent Rabbi, whose name was one of the most familiar in religious circles some thirty years since, speaks in a similar strain:

"If you are desirous of knowing the opinion of a Jew, ay, of a teacher in Israel, respecting the proceedings against and the condemnation of the Master from Nazareth, I do not hesitate to tell you that I do not by any means feel bound to identify myself, or my brethren in faith, with those proceedings or to uphold that condemnation; I, as a Jew, do say that it appears to me Jesus became the victim of fanaticism combined with jealousy and lust of power in Jewish hierarchs, even as in later years Huss and Jerome of Prague, Latimer and Ridley, became the victims of fanaticism combined with jealousy and lust of power in Christian hierarchs; and while I and the Jews of the present day protest against being identified with the zealots who were concerned in the proceedings against Jesus of Nazareth, we are far from reviling His character or deriding His precepts, which are for the most part those of Moses and the prophets."

The Jewish nation was the chosen people of God, and though "He opened the door of faith to the Gentiles, that the Gentiles should be fellow heirs and of the same body and partakers of this promise in Christ by the Gospel," nevertheless, it cannot be denied that the promise was first given to the Jews.

When prominent teachers in Israel give such testimony as we have quoted, it makes us feel as though the time were near at hand when the ancient people of God, which kept its faith for so many centuries, will be brought under the banner of the Cross, and there shall be but one fold and one Shepherd. — *Frank Leslie's Sunday Magazine*.

TEACHINGS OF THE TALMUD.

THE supremacy of reason even in matters of faith is well set forth in one of the most remarkable legends contained in the Talmud. It is to be found in Baba Metzia (59): "An important question of doctrine as to pure and impure things was being discussed in the presence of Rabbi Eliezer the Great. All his arguments urged in favor of the views he entertained had been answered; he could find no reply. He was silenced but not convinced. Suddenly his eye caught a plant that was growing in a corner. 'That I am in the right,' he indignantly exclaimed, 'and that my views are in accordance with our law, let yonder plant be witness.' Scarce had he spoken the words, when the plant, tearing its roots from the earth, moved across to the opposite side! 'What means this marvel?' cried the Rabbins together. 'What has this prodigy to do with the question we are now debating?' 'Well, then,' resumed Eliezer, 'let the brook which is now running downward demonstrate the truth of my decision.' Immediately the stream of water turned and commenced to flow upward toward its source!

"'What,' cried the Rabbins, 'does this brook running upward or flowing downward prove as to the purity or otherwise of what we are now discussing?' 'Then,' exclaimed Rabbi Eliezer, 'let the walls of this cham-

ber be my witness to testify for me.' Straightway the walls bent them and threatened to overwhelm the whole of the assembled doctors. Uprose Joshua, the son of Chananyah; 'O ye walls,' he cried, 'what have ye to do with the interpretation of the holy law?' Awed by the voice of the great Rabbin, the walls recovered their former position. 'If all this be unavailing,' said Rabbi Eliezer, 'let the voice of God decide!' Immediately a *bath kol*—a heavenly voice—was heard saying, 'Cease your contradictions; Eliezer the son of Hyrcanus is right.' Uprose again the blacksmith Joshua, president of the Beth-Din, protesting against this mysterious voice. 'Reason,' he angrily exclaimed, 'is not concealed in the skies. It has been sent down on earth—there conferred upon man. To man's intellect pertains the interpretation and knowledge of the law. To the majority of the sages alone belongs henceforth the authority to decide all questions of doctrine.'" The lesson conveyed in this remarkable legend is that which underlies the entire Talmud.

[New Jerusalem Messenger.]

CREEDS.

When we consider that the creeds to which men are asked to subscribe are, for the most part, the dogmas of an old theology, which nobody now understands, or believes as formerly, it is not strange nor unreasonable that there should be a strong feeling of opposition or prejudice against them. The denominations of the Old Church, many of them, have for some time been drifting away from their old moorings; they seem to be as it were afloat upon a sea of uncertainty; scarcely any two think alike who undertake to think at all, and it might be impossible to frame new creeds which half a dozen men of them would acknowledge. So far then as creeds tend to fetter the mind, and stand in the way of progress, instead of aiding it, they are certainly worse than useless. And it seems useless to talk of creeds, for those who do not know what they believe.

Still it remains a fact, that all religion is founded upon the acknowledgment of some

truth, or of something which is supposed to be truth, concerning Divine things. And the expression of this acknowledgment, in a written form, constitutes a creed. Every one then, who has any religion, or any religious belief, has something or other which may be called a creed, though it may not be written, and though it may not be even very distinctly conceived in his own mind. The New Church having an authoritative and rational revelation of the doctrine of spiritual truth, has wherewith to form a full and intelligible creed, because it has, in this revelation, the means of obtaining a clear and distinct faith in the great objects of Christian belief, and above all, in the Lord himself.

But not only is the Old Church, to a great extent, in the uncertain and unsettled condition of belief of which I have spoken, but there is, if I mistake not, a considerably large class among them who seem to be quite satisfied to remain in this condition. They do not appear to be interested to know the truth of spiritual things, beyond the barest outlines of Christian doctrine. They say, perhaps, it is of little consequence what a man believes, if he only lives well. They think, possibly, it is of little consequence who or what the Lord is, provided only He saves us. There is probably quite a generally prevailing impression that it is impossible to arrive at any certain knowledge and understanding of spiritual things. It is scarcely at all seen that a man's life is according to what he believes, that is, the real belief of his heart.

Some say, the Bible is a sufficient creed. But experience must sooner or later convince every intelligent student and investigator of religious truth, of what Swedenborg says, that the Bible cannot be understood without doctrine. It becomes necessary to search the scriptures in order to understand what it is which they really testify concerning the Lord and eternal life. It is possible to draw from them creeds the most various and contradictory in their character. This may, perhaps, be imagined to be a defect in the Bible; but it results, in reality, from the Divinely perfect adaptation of it to all states and conditions of humanity to those who

are able to bear but a very little of the light of truth, as well as to those who can bear much; to them who can see no further than the most outward appearances of truth, as well as to those who are internal men; and so that they may find in it much or little of truth, or none at all, according to their love of truth for its own sake. Thus it compels no one, but leads and guides all who are willing to be led.

The case is similar with the book of Inspiration to that of the book of Nature. Both present at the first view much to attract our attention and admiration, but also much which does not appear what it really is. Both need to be carefully studied and understood. Both teach us of the unsearchable wisdom of the Creator, but only they find the instruction who are willing to learn.

The Bible has, heretofore, been understood for the most part only literally and believed blindly, and upon authority. Now the number is fast growing smaller who are willing to believe it in this way. Men wish to know what its claims really are, and what it means before they will believe. This is but reasonable. But where, except in the writings of the New Church, can these desires be gratified? There they certainly can be.

D. H. H.

THE RELIGIONS OF THE HEAD AND HEART.

Although man's reason is the inlet to his affections, there are many things that enter the former that do not reach the latter. There is a religion of the head, and one of the heart, and in many respects there is a vast difference between them.

The religion of the head consists in a number of ideas which have so engaged the attention as to assume before the mind undue proportions, so that their apprehension is held to be all sufficient. They are the man's hope of salvation. If he is indifferent as to the interests of the general cause, and fails to give of his means to its support as he is able; if he neglects to assemble with the people of God for prayer and conference; if he neglects secret prayer; if he indulges in habits that are at variance with

the spirit of the gospel; if he fails to "abstain from all appearance of evil," the fact that he still retains his faith in these ideas is heralded as evidence that all is well with him. His religion is wholly one of faith without works. "This man's religion is vain." His ideas may be all true, but they are of no benefit to him. His theory of redemption may be correct, but it is a redemption that does not embrace him. He "holds the truth in unrighteousness." While he complacently believes himself to be on the road to glory he is on the road to ruin.

The religion of the heart consists in a belief in, and conformity to the gospel of Christ as a whole—theoretical, experimental and practical. The theory, having been intellectually apprehended, has descended to the affections, and lifted them off things below, and set them on things above, thus giving experience; while the stream, rising in the heart, flows out into the life, carrying a blessing wherever it goes. This is "pure and undefiled religion." It seeks to know the truth for the sanctification which the truth brings. It loves the cause for its worth, and is jealous for its prosperity, for which it is not slow to make sacrifices. It carries its possessor to the closet, to the prayer-meeting, to the various duties and crosses of his sphere, with willing feet. It is kind, courteous, and "behaveth itself not unseemly." It is not easily daunted, but overcomes by the grace of God. It ever keeps the goal in view, and presses toward it. It will bring its possessor to the joys of the Eternal world.

Reader, which of these two religions is yours?—*Domestic Journal*.

TIME'S CHANGES.

It is wonderful to contemplate that while ten thousand Jews hover about captive Jerusalem, and millions more look wishfully Zionward, the Rothschilds—Jews—can count up their \$3,400,000,000, and to-day the two Prime Ministers of Great Britain and France, Benjamin Disraeli and Jules Simon, are both Jews. Jews the bankers of Europe's kings—Jews the premiers of

seventy millions of civilized people. All this, too, where a century ago the poor Jews were hunted from nation to nation like wild beasts. How this once despised people are marching to the front in riches and honor! And the two powerful premiers named, it is said, are keeping a sharp eye on old Jerusalem, with a view of getting possession.

Meanwhile a railroad stretches over a part of the Holy Land; the scream of the iron horse echoes among the hills and valleys where the old prophet long ago uttered his prediction of a chariot that in the great preparation day of the Lord would run like lightning. There are also two hundred and fifty Protestant churches worshiping among the sacred hills, and seven hundred and sixty children in the Sunday-schools of Palestine ring out the very hymns and songs that our children know and sing in this land. Think, too, that on Mount Zion, where stood the holy house, there has within a few months past been placed that thing of wonder, the modern printing press, and it is sending out books descriptive of that famous country. The clank of Zion's first printing press over the old abodes of David and Solomon! O, shade of the wise man, is there nothing new under the sun? Are there not signs?—*Church Union.*

ENGLAND'S WICKED WARS.

WHAT JOHN BRIGHT THINKS OF THE CONFLICTS IN AFGHANISTAN AND ZULULAND.

Extracts from John Bright's recent Speech in Birmingham.

We now come to another question, and that is the question of the habit which the people of this country have had for a long time past, and especially just lately, of entering into savage and cruel wars. I believe all wars are savage and cruel; but I mean harsh and cruel wars on uncivilized or half-civilized men. When I read of transactions of that kind something always puts to me this question: What is it that makes, if any thing makes, this needless and terrible slaughter different in its nature from those transactions which we call murder? We call one set of transactions war,

which has a totally different sound to what we term murder, and we do not appear to inquire when thousands are guilty what it was that brought it on, and why it was that we should inflict that terrible slaughter, while we are all excited to the last degree if some individual, by the vindictive act of somebody else, is put to death, and that act is called murder. Take the wars with the Zulus and the Afghans. We know we have had excuses made for them, and excuses which were not justified by the facts—excuses that the Zulus attacked Natal, which is absolutely and notoriously and entirely false. We have had statements with regard to the Afghans very much of the same character, that they were going to throw their influence with another and a northern power, and that they insulted outrageously the envoy sent to negotiate with them—all of which I believe there is not a particle of foundation for. These are excuses offered by persons who commit crimes in order that they may say these acts were not crimes, but necessary acts of statesmanship. Well, at most, in regard to either of these powers, the case was one of suspicion, but suspicion which the most experienced persons said there was no ground for. But is it right upon mere suspicion, that a country like this should send, in the one case 20,000 and in the other 40,000 troops to invade the territories and put to death not less than 20,000 men engaged in the defense of their own country, which, in our case, we consider honorable and needful? * * *

We may be quite sure that in some shape if we, the people of England, tolerate the bloody and sanguinary crimes which are committed in our country's name, if they are so committed, and we do not remonstrate and condemn, we shall have no acquittal at the tribunal by which the actions, not of individuals only, but of nations and peoples, are finally judged. Now that is my view. Perhaps I have spoken too strongly, and perhaps with a warmth and an earnestness which some of you may think unnecessary. [Cries of "No, no."] I believe it is not possible to too strongly condemn a policy by which the hard-earned treasure of our people is wasted,

by which the blood of our people and those we are to call our foes, is shed. To-day is the anniversary of the battle of Isandula. I do not know how many lives were sacrificed in it, but there were 1,500 lives lost on the British side, namely, officers, soldiers and native troops — and I know not how many of the Zulus were slaughtered in a war which has never been proved to be necessary. Sad day! Can any one show us the justification for the action we then took, of the compensation we have received for the enormous and incalculable loss of life in that one day's war? Well, in Afghanistan — a country as large as France, and as mountainous as Switzerland — our troops are engaged in slaughtering and hanging the natives of the villages, and women and children are turned out into the frost and the snow of this inclement season, and this is done at the command of a government professing to be wiser and more Christian and more humane than those with whom our troops are contending. I say let us abandon our pretensions; let us claim no longer to be Christians; let us go back to the heathen times while we adhere to the heathen practices. Let us no longer, as I see some of the leading men of this country have within the past few weeks, at the opening of churches and the laying of the foundation of churches, join in a mere regard for the Christian religion. I say, take down at any rate the Ten Commandments inside your churches and say no longer you believe in or read the Sermon on the Mount. Abandon your Christian pretenses or else your savage and heathen practices.

SPIRITUALISM ONE HUNDRED YEARS AGO.

The *Merrimac Valley Visitor* (Newburyport, Mass.) contained in its issue of April 10th a lengthy article upon Shakerism, in which it is stated that for upwards of one hundred years what is now known as Modern Spiritualism was familiar to that people. The manifestations were prevalent during the times of Ann Lee, who was born in Manchester, England, in 1736, and came to this country in 1774, "driven by persecu-

tions and instructed by revelations," and continued until 1837, when, from that time until 1848, they appeared more frequently and with greater power.

"It came upon them by songs and music in the air; it seized upon little girls at their amusements and whirled them around the room, prostrated them on the floor, and threw them into trances. Soon they began to talk, narrate what they saw in the spiritual realms, sing hymns unwritten, set to music that mortal eyes had never seen. They had the gift of tongues; also the gift of discernment, so they could read the characters of those they had not before met."

It is fortunate for the world that these things subsequently occurred outside of that community, for they considered that the people of earth were in a totally unprepared state for what they (the Shakers) were experiencing. Having held this view of the case for more than a century, it is quite probable we should have been debarred from communion with our spirit-friends up to this time, and whether we should ever be granted the privilege would depend altogether upon whether — according to Shaker judgment — we were sufficiently prepared for it. But the invisibles were not to be kept back, and so they rapped at Rochester and sought an interview with the people of earth.

These old-time Shaker manifestations prove to us, what the history of all past ages confirms as truth, that evidences of spirit-presence and power are not new, not characteristic of our times alone, but as old as history itself. B. OF L.

SAD FACTS.

It is a sad fact to contemplate, that in the works of Messrs. Krupp, at Essen, Prussia, 300 cannon of the largest caliber are turned out every month; that 15,000 have been made in two years. The European governments use them for the mutual destruction of their subjects, and appear always ready to begin this destruction when they can find a pretext. * * * The worst of it is, that for the supply of armies the best men are required, the flower of the nation, while the cripples and old men are left at home for the propagation and improvement (?) of the human species.

GRAND THOUGHTS FROM CONTEMPORARIES.

That every good was diminished in proportion as the evils of the war were multiplied no one can deny.

That the immorality and brutality of the present times are largely — we will not say wholly — the results of the war, no observing man, it seems to us, can deny.

WE REAP AS WE SOW.

Plant blessings, and blessings will bloom ;
Plant hate, and hate will grow ;
You can sow to-day — to-morrow shall bring
The blossom, that proves what sort of a thing
Is the seed, the seed that you sow.

Unselfish and noble acts are the most radiant epochs in the biography of souls. When wrought in earliest youth, they lie in the memory of age like the coral islands green and sunny, amid the melancholy waste of ocean.— *Dr. Thomas.*

Are you doing any thing to publish and scatter Gospel tracts ? A tract which costs a penny may save a soul. And tracts can be multiplied by millions if means are furnished to pay their trifling cost. Some can write tracts, others can publish them economically, others can pay for them ; others still can distribute them judiciously, and so all can be helpers in the work, and sharers in the blessing.

To be a Christian is not to believe that Moses wrote the Pentateuch or John the Book of Revelation ; it is to be a follower of Jesus Christ. The purely literary opinion respecting the authorship of an ancient book has no moral character ; but the judgment that appreciates and reveres a noble life and the judgment that either disregards or disdains a noble life has a moral character. There is no better test of manhood than this : the appreciation of the nobility of divine manhood in another.— *The Christian Union.*

Christianity is discussed by a learned Turk in *Blackwood* for January in a manner that does not reflect favorably upon believers. The gentleman admits the superiority of the moral teachings of Jesus, but affirms

that his professed followers have perverted and degraded those teachings to a degree unparalleled in other religions, so that the nations in semi-barbarous ignorance are corrupted by contact with modern Christendom which he calls anti-Christendom, since its real God is mammon : " Among Roman Catholics the reign of mammon is tempered by a lust of spiritual and temporal power. Among Greek Christians it is tempered by a lust of race aggrandizement. Among Protestants the reign of mammon is supreme." But he allows that there are noble exceptions, and that some are struggling to practice the higher virtues of Christianity.

SPEAK THE TRUTH IN LOVE.— Do not advocate a holy life in a scolding and unsanctified tone. Don't press men to seek perfect peace as if you were driving reluctant animals before you. Don't talk in funeral tones about it, and urge as if the grave was yawning under your feet. It is the high birthright of every child of God to be like Him. You are not in the happiest condition to set it forth unless the " candle of the Lord " shines brightly upon your own heart and face. It is a Beulah land where heavenly gales fan the earth, and the fruits of Paradise invite the taste. Encourage the people of God to go up and possess it. Tell them they are well able to do so, although the Anakim may still remain in the land. It is a good thing to carry into the pulpit with you one of the clusters of grapes native to this " enchanted ground." There is nothing so impressive and subduing as a real, loving, glowing, melting heart-experience. Let this be seen, and the milk and honey and the fruit of that region will be greatly coveted.— *Zion's Herald.*

The Christian Union says : Moreover, this belief in Jesus is not in the least dependent on literary belief in the authorship of the four Gospels. A few years ago a Hindoo merchant, coming from his native village in the interior on a trading expedition, picked up a copy of the New Testament as a curiosity and carried it back to his home. He commenced reading it ; was struck by the simple beauty of Christ's teaching and life ; read it to his neighbors ;

they shared his admiration; by common consent they adopted it as their standard by which to live. The man died; the village held on to the book, and came to be known in all the district as the Village with the Book. When, later, a Christian missionary came to the place, he found the village in spirit and character essentially Christian. Neither the Hindoo apostle nor any of his disciples knew any thing about the literary question. When Christ lived, when and by whom his life was written, they neither knew nor cared. The life was there before them; it was worthy to be followed; and they followed it.

To be a Christian is not to believe that Moses wrote the Pentateuch or John the Book of Revelation; it is to be a follower of Jesus Christ.

HONESTY.

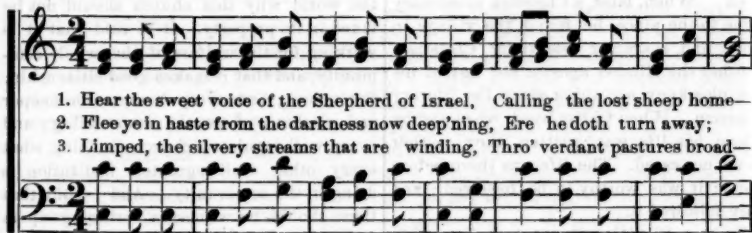
HENRY WARD BEECHER talks to his congregation thus thoughtfully and fearlessly: I think the great crying danger in our day is lying and dishonesty. Some folks think it is heterodoxy with reference to the doctrines of the Atonement and of the punishment of the wicked; but I think it is lying and dishonesty. I hold that unless this church can maintain a gospel that shall bring itself to bear on these subjects you will be eaten up by dry rot. I hold that the influence of the individual members of this church, and the influence of this church collectively, ought to take care of the taxation question of Brooklyn. There is very great dishonesty in the matter of taxation. There is widespread selfishness and lying and dishonesty on the part of property-holders who are unwilling to take their share of the burden of government. There is all manner of secretiveness and duplicity practiced by men in this matter — and that even among professors of religion, and church members and officers of churches — that they may get rid of paying their portion of the tax for the support of the commonwealth; and it is a shame. I am in favor of taxing churches and ministers. I am in favor of taxing every thing, right through the whole community, except the

State's own institutions and institutions of charity. There is no reason in the world why a minister with a salary like mine should not be taxed as much as if he were a bank president; and there is no reason in the world why this church should not be taxed in its property. It is said that it is working for the welfare of the whole community, and that it makes good citizenship. So it does; and every honest storekeeper and mechanic does the same thing; and every well-regulated church is doing what every other well-regulated institution is doing in the community. And I hold that there should be witnesses springing up in Christian churches, among Christians every where, in favor of honesty in rendering an account of property, and in favor of men paying their taxes willingly and gladly; for many men are sneaks in this matter. Multitudes of men there are, worth their millions, who scarcely pay their mills. That fact begets ill feeling; and outside classes say, "Here are these rich men who go into the churches and bear each other out in dishonesty, and smear over that dishonesty by hypocritical religion; and we have to pay the heavy debts." It makes disintegrating prejudices throughout the community; and I say that it is the duty of Christian men in churches to see to it that a gospel is preached in every pulpit that will make men love the truth, and make them honest — honest toward the State, honest toward corporations, honest toward all classes — for honesty in transactions on the part of a great commercial nation like our own is John Baptist to the Gospel. I think that the counterfeiter and the thief may be converted; but I do not believe that a man in whose blood runs secret dishonesty and hypocrisy can be converted without these things coming to the surface and being repented of by him. Religion is not morality; but there is no religion without morality. Dirt is not wheat; but there is no wheat that has not dirt under it; and there must be morality in public sentiment; and I do not know where we shall get it unless it comes out of our churches; and this church, that never has been second in any good word or work, ought not to be second in exerting a purgative and healing influence on the community in this matter of honesty.

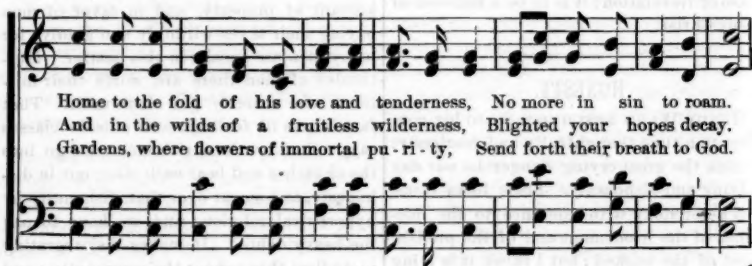
THE TRUE SHEPHERD'S VOICE.

ELVAH F. COLLINS,

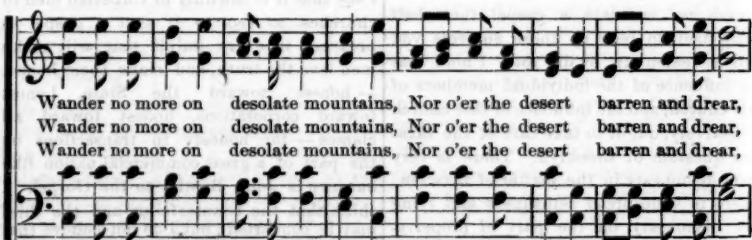
MT. LEBANON, N. Y.



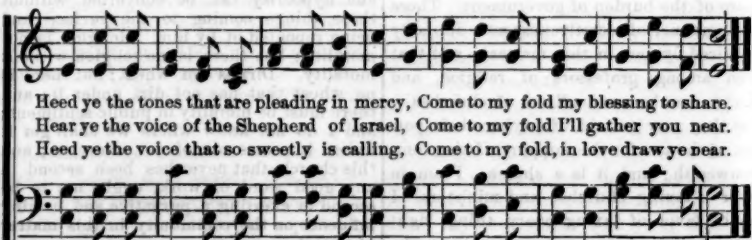
1. Hear the sweet voice of the Shepherd of Israel, Calling the lost sheep home—
 2. Flee ye in haste from the darkness now deep'ning, Ere he doth turn away;
 3. Limped, the silvery streams that are winding, Thro' verdant pastures broad—



Home to the fold of his love and tenderness, No more in sin to roam.
 And in the wilds of a fruitless wilderness, Blighted your hopes decay.
 Gardens, where flowers of immortal pu-ri-ty, Send forth their breath to God.



Wander no more on desolate mountains, Nor o'er the desert barren and drear,
 Wander no more on desolate mountains, Nor o'er the desert barren and drear,
 Wander no more on desolate mountains, Nor o'er the desert barren and drear,



Heed ye the tones that are pleading in mercy, Come to my fold my blessing to share.
 Hear ye the voice of the Shepherd of Israel, Come to my fold I'll gather you near.
 Heed ye the voice that so sweetly is calling, Come to my fold, in love draw ye near.

THE MODERN CHURCH'S INVITATION.

Come hither sinners for advice,
Not, however, without price,
We need you if you are well healed
To labor in our harvest field.

But if you have an empty purse.
And are not able to disburse,
We do not want you in our fold—
The only key to which is gold.

Don't tell us of the Lord's reply
When the rich man did apply,
That he must sell all that he had
So that the naked might be clad.

Our Saviour's was a different case,
He needed no costly meeting place,
For His poor and simple band
Needed no churches large and grand.

But how shall our temples rise
Until their steeples reach the skies?
To build them needs wealth untold,
So if you join you must have gold.

According to your worth in gold
Shall be your welcome to our fold,
If you your thousands count by tens
Most hearty shall be our amens.

But if you are poor we'll pass you by,
Our motto, "no poor man need apply,"
We've nothing further now to say
Only, that for you we shall pray.

DANIELITES.

The latest sect in England is that of the Danielites. It had its rise in 1876, and its founder was T. W. Richardson, a student of medicine and a vegetarian. The organization has a form of initiation, degrees, badges, scarfs and all the paraphernalia of a secret society. The person who desires to become a member takes a solemn vow to abstain entirely from fish, flesh and fowl, from spirituous and malt liquors, from snuff and tobacco. When this promise has been taken and a solemn pledge of secrecy given, the candidate is ushered into the "garden," which is the Danielite name for lodge. The head of each garden is called the chief gardener. The sect has no theological system. A member may believe what he chooses, so long as he affirms the existence of a Supreme Being and maintains a vegetable diet. The initiation fee is two shillings. It is said that the order has many adherents and is spreading in England.

SANITARY THOUGHTS.

ONE of the chief offices of a good nurse is to think for her patient. An invalid should never be teased with the exertion of making a decision.

"THE person who keeps the outside of the neck covered with heavy wraps, has the inside covered very frequently with what is popularly known as a hard cold."

THE Secretary of the Liverpool Vegetarian Society states that he has walked 500 miles in 15 days—an average of 35 miles per day—on a diet of nothing but raw fruit and this without unusual fatigue or bodily strain.

DR. Nichols suggests that the reason fruits do not digest well when eaten after flesh, is because the gastric juice secreted to act on the meat will not act well on the fruit. Perhaps on this account the better way is to eat fruit before meals rather than a dessert.

A medical man discoursing upon sleep, makes this remark: "One man may do with a little less sleep than another; but as a general rule, if you want a clerk, a lieutenant, a lawyer, a physician, a legislator, a judge, a president, or a pastor, do not trust your interests to any man who does not take on the average eight good solid hours of sleep out of the twenty-four. Whatever may be his reason for it, if he does not give himself that, he will snap some time just when you want him to be strong."

THE world wants more sunshine in its disposition, in its business, in its charities, in its theology. For ten thousand of the aches and pains, and irritation of men and women, we recommend sunshine. It soothes better than morphine. It stimulates better than champagne. It is the best plaster for a wound. The good Samaritan poured out into the fallen traveler's gash more of this than of oil. Florence Nightingale used it on the Crimean battle-fields. Take it into all the alleys, on board all the ships, by all the sick beds. Not a phial full, not a cup full, but a soul full. It is good for spleen, for liver complaint, for neuralgia, for rheumatism, for failing fortunes, for melancholy.
— Faith and Works.

THE THEOLOGIAN AND GENERAL — WHICH IS RIGHT?

In looking over a morning daily, while riding from Omaha to Kearney, we came across a selection from the New York *Observer*, written by Dr. Prime, in which the question is asked: "Must a man have the devil in him to make a good soldier? The Doctor, in speaking of the late General Hooker, says:

"In August last I spent a Sabbath among the White Mountains, at the Profile House, with General Hooker. He spoke to me of his mother, and of the religious instruction she gave him, and he was not able to say that he had lived up to the lessons of his childhood.

"But the truth is," he said, "a man cannot be good and be a fighting man. He must have the devil in him. To kill one another, men must have their blood up, and then they are just like devils. Now, there's General —," naming one of the generals of the last war, "he is too good a man to command an army; when two armies come in collision he is afraid some one will get hurt; he can't bear to have blood shed; he's a good man, very good, everybody loves him, but he has not enough of the devil to be a good general."

I sought to take another view of the subject, and argued that many splendid generals had been men of high moral and religious character, who pursued the profession of arms as a duty to their country, regarding war as a necessary evil and the last resort of government.

"Very true," he said, "but when it comes to fighting, all the devil that is in a man must come out."

How foolish it seems in men who profess to be expositors of the humble and peaceable doctrines of Jesus to try to make fighting men believe that they are actuated by a Christian spirit. No matter how willing they may be to accept such doctrines their own good judgment tells them better. The Spirit of Christ cannot prompt the slaying of his brother, and when General Hooker says the fighting man must have the devil in him he manifests a better knowledge of

theology than Dr. Prime, who through flattery tried to make him believe that Christ will do the devil's work. No wonder men are inclined to infidelity.—*Primitive Christian*.

JOSH BILLINGS' PHILOSOPHY.

There iz a good deal in a name: vinegar sounds sour to me, so duz honey sound sweet.

Philosophy iz a self-sakraficing virtue; most of it iz spent on our nabors, but little on ourselfs.

Yung man, satisfy yurself, and the world in due time are sure to giv yu all the praze yu deserve.

There may be people who never make enny blunders or mistakes (or think they don't), the best we kan say for them iz painfully korrekt.

Too mutch larning and too little wisdom iz making the whole world mad; the mistake iz az old as the farce enacketed in the garden ov Eden.

There iz a great deal more virtew and happiness in the world than we are aware ov; menny ov us hav it in our possesshun without knowing it.

Opinyuns rule mankind, and yet two-thirds of all the opinyuns afloat are like foot balls; the man who kan kik them the highest iz the best fello.

Musik iz not only a plezant power, but it iz one ov the cheapest ones too; enny person who haz genius enuff to turn a grindstone kan understand a fiddle.

The man who laffs and nods hiz hed, and sez, "Yes, jess so," to every thing yu say, iz one of the hardest men in the world to git onto the bak ov sixty day paper.

It seems rather tuff, and quite ridikilus, that a man who haz honestly earned fame kan't git it until after he iz ded, and then haz to take it in second-rate poetry on hiz tune stun.

There seems to be two kinds of wisdom; one a man gits from studdying only the bad side ov human natur, the other from studdying both the good and bad side, and then striking a helthy average.